for his translations and at his death the state honored him with an official funeral. The record of his travels is so full and accurate that in our own day it has proved of invaluable assistance to archeologists in India and the New Dominion,

A few years after Hsiian-tsang's death, another Chinese, I-ching, left for India on a similar mission (about 671 or 672). He made the journey by sea, from South China, and, returning in 695, via Canton, he also brought books to be translated. We have, too, accounts of more than fifty other pilgrims of the second half of the seventh century, several of them from Korea and other countries bordering on China, and some from China. Some went by land and others by sea. Many of whom we have no record must have made the journey.

Although Buddhism was beginning to decay in India, missionaries still came to China—but apparently did not have quite so large a place in Chinese Buddhism as in the earlier centuries. Still, at least one sect, Chen-yen (Japanese Shingon) claims as its first patriarch an Indian who arrived in the first quarter of the eighth century.

Through Buddhism and its culture contacts, mathematics, astronomy, and medicine were stimulated.

There was an extraordinary amount of movement, then, throughout the Buddhist world, Chinese monks going to and from India, Indian monks arriving in China, and monks from countries adjoining China traversing the Middle Kingdom. Buddhism was helping to give a certain amount of cultural unity to Central, Eastern, and Southern Asia.

## CULTURAL DEVELOPMENTS UNDER THE T*ANG: FOREIGN INFLUENCES, ESPECIALLY THE INTRODUCTION OF FOREIGN FAITHS

All of these contacts between the Chinese and

other peoples brought foreign influences into the Middle Kingdom. The presence of so many Turks and others of non-Chinese stock in North China, commerce, with its foreign merchants and products in both North and South, and Buddhist pilgrims and missionaries could not fail to have their effect upon the life of the land. The natural obstacles between China and the other chief centers of civilization were formidable, but the isolation which they tended